RAGGED SCHOOL UNION QUARTERLY RECORD.

OCTOBER, 1880.

WITH THE FRIENDLESS BOYS.—WANDSWORTH.

The Dawn of Industrial Schools and Reformatories.

"Shall we send forth the poor and stark
All rudderless on stormy seas,
And yet expect their spirit-bark
To ride out every tempest breeze?"

Such was the inquiry of Eliza Cook at a period when it was the practice in England to send its erring infants to prisons to be punished, instead of to schools, where they could be educated and trained for the duties of life. In these days, by a new generation, the idea of an infant being sent to prison would seem preposterous, but such was not the case when the Friendless Boys' Home at Wandsworth commenced its career nearly thirty years ago. If we are asked for a proof, we cite the late Serjeant Adams, the Assistant Judge of the Middlesex Sessions. In his evidence before a Parliamentary Committee he gave details of the number of convictions under the Metropolitan Police Act of children under 16 years of age, and added that "among those summarily convicted were 32 children of seven years of age, and 87 of eight years of age, who had acquired the reputation of reputed thieves." If prison punishment had proved conducive to moral reformation the end would in some degree have justified the means, but the reverse was proved a fact. The incarceration ended, the child less dreaded the prison than before, and continued its criminal courses with confederates met with while in confinement, and with increasing skill and boldness. The result was that the same child was frequently convicted, often imprisoned, and at last sentenced to penal servitude. This is now all altered. We have already quoted

Eliza Cook, and in the same poem she adds, by way of answering her own question,

"Better build schoolrooms for the boy
Than cells and gibbets for the man."

We have for nearly forty years been trying schools instead of prisons to effect the moral reformation desired among the people of our beloved country, and with great success. For this change we have to thank many Christian philanthropists—statesmen, divines, and noblemen. It is exactly forty years since Mr. Slaney, the M.P. for Shrewsbury, drew the attention of the House of Commons to the moral, or rather the immoral condition of large sections of the people of Great Britain, and to the growing discontent among them, so fully manifest during the first forty years of the present century. He states that "in 1812 great dissatisfaction prevailed in four of the midland counties of England. Persons calling themselves Luddites were spread over Lancashire, the West Riding of Yorkshire, Cheshire, and Nottinghamshire. In 1815 there were strikes of the working classes on the banks of the Tyne and the Wear, accompanied by the most serious disturbances. In 1817 there was a general ferment among the working population, and in 1819 an unfortunate occurrence at Manchester led to a deplorable sacrifice of human life. In 1820 a rising in Derbyshire. In 1826 strikes, accompanied with great violence, took place, with extremely injurious effects, in Gloucestershire and in Bolton and other northern towns. In 1830 agitations took place which eventually assumed a political turn, and terminated in the Reform Bill. In 1836 the agitation was commenced for what was called the people's charter. In 1838 riots took place at Sheffield, North Wales, &c. Upon this statement I may venture," said Mr. Slaney, "to assert that for a long period past a spirit of dissatisfaction has prevailed among the working classes. And what is the practical lesson we should draw from these symptoms, showing themselves from year to year? Surely it is that there is *something wrong in the social state of these persons.*" Yes, doubtless! for these people had been sent "rudderless on stormy seas," with the almost certain result of being wrecked. The "wrong in social state" continued and increased after the attention of the House of Commons had been called to it, for the author of "Remedies for the Perils of the Nations" tells us that in 1842 eight of the largest counties of England and a great part of Scotland were in open insurrection. All Yorkshire, Lancashire, Cheshire, Cumberland, Staffordshire, Warwickshire, Leicestershire, and North Wales were in arms. Houses were attacked, battles were fought; and volleys of musketry, and files of prisoners, and carts loaded with the wounded and the dead, shocked the eyes and

ears of the peaceful inhabitants of our towns and villages. By vigorous military operations—parks of artillery and regiments of foot-guards transported by railway—the danger was suppressed for the moment. But what have we now? For weeks past a fresh kind of peasant war has broken out, and, after tearing down turnpike-gates and burning toll-houses, it has proceeded, at last, to attack dwelling-houses, destroy corn-ricks, and even to murder any, whether men or women, who oppose the least resistance."

Lord Ashley, M.P. (now the Earl of Shaftesbury) took up, with great earnestness and zeal, the condition of the people, with a view to effect the alteration that all enlightened citizens saw to be imperatively required. He said at a meeting in Sturminster in 1843, "The first step towards a remedy is in a knowledge and an abhorrence of the existing wrong; the second, in that sense of duty which commands us, both great and small, rich and poor, with hearty faith and Christian diligence, amidst all the alternations of failure and success, of disappointment and hope, to use all appropriate means, to exhaust every legitimate power, and never to desist until we shall have either accomplished our end or ascertained it to be impossible. Our first duty and our dearest interests lie in the physical and moral welfare of our people. To begin elsewhere is to begin at the wrong end, and to postpone to mere display or personal advantage the fulfilment of those obligations which alone can sanctify the possession of property, and render its tenure a joy to all classes, alike honourable, beneficial, and secure."

In the same year (1843) Lord Ashley, in the House of Commons, in his speech on the "Education of the Working Classes," said: "Sir, it will not be necessary to inquire on whom should rest the responsibility of our present condition. Our duty is to examine the moral state of the country; to say whether it be safe, honourable, happy, and becoming the dignity of a Christian kingdom; and, if it be not so, to address ourselves to the cure of evils which, unlike most inveterate and deeply-rooted abuses, though they cannot be suffered to exist without danger, may be removed without the slightest grievance, real or imaginary, to any community, or even to any individual. The present time, too, is so far favourable to the propounding of this question, as that it finds us in a state of mind equally distant, I believe, from the two extremes of opinion; the one, that education is the direct, immediate, and lasting panacea for all our disorders; the other, that it will either do nothing at all, or even aspirate the mischief. That it will do everything is absurd; that it will do nothing is more so. Every statesman—that is, every *true* statesman, of every age and nation, has considered a moral, steady,

obedient, and united people indispensable to external greatness or internal peace. Wise men have marked out the road whereby these desirable ends may be attained. I will not multiply authorities; I will quote two only, the one secular, the other sacred. 'I think I may say,' observes the famous John Locke, 'that, of all the men we meet with, nine parts in ten are what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind.' 'Train up a child,' said Solomon, 'in the way he should go; and when he is old he will not depart from it.' Now, has any other man ever shown by what other means we may arrive at this most necessary consummation? If it be required in small States, and even in despotic monarchies, much more is it required in populous kingdoms and free governments. And such is our position. Our lot is cast in a time when our numbers, already vast, are hourly increasing at an almost geometric ratio, while the democratic principle, by the mere force of circumstances, is fostered and developed—the public safety demands each year a larger measure of enlightenment and self-control; of enlightenment, that all may understand their real interests; of self-control, that individual passion may be repressed to the advancement of public welfare. I know not where to search for these things but in the lessons and practice of the Gospel. True Christianity is essentially favourable to freedom of institutions in Church and State, because it imports a judgment of your own and another's rights, a sense of public and private duty, an enlarged philanthropy and self-restraint, unknown to those democracies of former times which are called, and only called, the polished nations of antiquity."

The press entered upon the question, and soon there was a mighty stir made in behalf of education in lieu of punishment. Prize essays, pamphlets, reports, pleas, leading articles, and magazines disseminated information and attracted public attention to the need of something being done to meet "The Perils of the Nation,"* to lessen "Crime in England,"* especially "Juvenile Crime."* Other authors came before the public to show what this "something" should be. Alexander Thomson wrote on "Punishment and Prevention;" Viscount Ingestre, in his "Meliora," gave contributions of many men touching the present state and prospect of society; Burnside and Seeley published "The Remedies for the Perils of the Nation;" Messrs. Hill and Cornwallis, stimulated by the offer of a prize of £200, made by Lady Noel Byron, each wrote a volume on "Juvenile Delinquency," and of such equal merit for "sound principles and practicable measures, as well as literary excellence

* The title of books then just published.

and skilful development of the subject," as to cause Lady Noel Byron to increase the amount of the prize to £300, and to award each author £150. Twenty-four other competing essays had been received by the adjudicators. A prize of £100, offered by another party, led to fifty-two essays on "Juvenile Depravity" being written. This prize was awarded to the Rev. H. Worsley, and the volume published in the hope, as expressed by the adjudicators, of calling public attention to the fearful prevalence and the possible amelioration of the evil. Mary Carpenter, about the same period, turned her attention to the same subject, and wrote her volume on "Reformatory Schools," and soon after another on "Juvenile Delinquents:" Thomas Guthrie followed speedily with his "Seed-time and Harvest of Ragged Schools." With the year 1849 the "Ragged School Union Magazine" was started, and continued as a "monthly" till the beginning of 1876, when it was issued as a "quarterly," under the title of the "Ragged School Union Quarterly Record," and which continues to this present time. It would be very easy to add to this list of issues from the printing press, but we forbear.

The subject thus so freely discussed in the press, by Parliament, and on platforms at public meetings, as well as at special conferences, received an impetus by the publication of the statement that juvenile crime in the ten years ending 1847 had quadrupled in London. In Bristol, about the same period, the number went up from 164 to 315. Before a Select Committee of the House of Lords, Mr. Pearson stated that "in a period of 40 years (the first 40 of the 19th century) the population, 10 years old and upwards, has increased 65 per cent., while the proportionate commitments for crime have been augmented 494 per cent., and the convictions 625 per cent. The number of criminals under 20 years of age committed to prison in the year 1835 was 6,803, or 1 in 449 of the population, between 10 and 20 years of age; while in 1844 they amounted to 11,348, or 1 in 304 upon the population of the same age."

By these vast struggling efforts the public was fully prepared for a change in the treatment of the waifs and strays of society.

In 1844 Ragged Schools were set on foot on a somewhat systematic footing. Previous to that an effort had been made in Aberdeen to rescue the neglected child from entering on a course of crime, the success of which encouraged the Committee of the Ragged School Union of London to commence the Westminster Juvenile Refuge in Old Pye Street. One of the most interested and munificent donors to this effort was the late Miss Portal. So earnestly did she go into the experiment, watch its progress, and approve the results, that she decided to start another institution, taking the one in Westminster

as her model. She applied to the Secretary of the Ragged School Union for an estimate of the cost and for the working details. These Mr. Gent supplied, and who has ever since continued to render occasional service in promoting the welfare of the "Boys' Home," as the new institution was called. The present Honorary Manager, Mr. Leyland, was then appointed as the Superintendent. An ordinary private residence of ten rooms, with extra garden ground, was secured at Kentish Town, and the first inmates admitted in July, 1852. In the first year 64 boys were received as inmates between the ages of 10 and 16 years. Of these 64 boys

31 had been imprisoned 86 times, or a total of 3,797 days. They had in addition been detained in the House of Detention 56 times, where they remained 272 days. 17 of them had also been in the workhouse.

33 were purely cases of extreme destitution.

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Of the 64 inmates, when admitted 10 only could write legibly 7 only could work simple multiplication of figures; and 6 only could read the New Testament. The parentage was:—

4 Father and mother living.
8 Father only.
14 Mother only.
5 Stepfather and mother.
13 Father and stepmother.
1 Stepmother only.
19 Wholly orphan.

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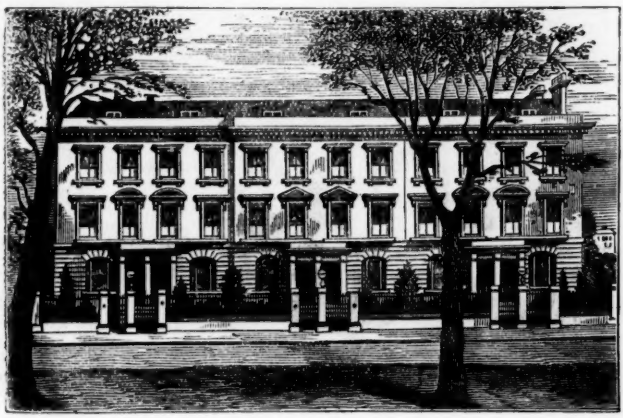
The private house of ten small rooms answered well for a starting-point, but it was soon found to be unsuitable for an institution intended to be permanent and expansive. Miss Portal therefore gave authority to the superintendent to find other and more suitable premises and ground.

After considerable search in all the suburbs of London, Mr. Leyland found a large and substantial mansion known as Bridge House, Wandsworth, with three acres of garden land, at a low rental. To this spacious and manor-like house was the institution removed in the second year of its existence, and where for many years an average of two hundred boys found an asylum and training home. The same lady who founded the institution continued to tax herself with the entire cost of carrying it on until the Government decided to give grants in aid to those schools that became certified, received the cases committed

to them by magistrates, and which were conducted to the satisfaction of one of H. M. Inspectors. The school was certified in 1858 under the Act of Parliament, and thus a large portion of the expense was met by Government, but the foundress still made herself responsible for all deficiencies. She had no inclination to erect a building expressly for the schools, and Bridge House was held upon a very tentative footing, and at the end of each three years' agreement the institution could be compelled to give up possession. Notice to quit was again and again given, but possession retained by paying a higher rent each time. Unfortunately, the level of the property was but slightly higher than ordinary high tides, and when extraordinary high tides came the grounds were flooded. These two difficulties had to be met. The latter attracted the attention of the Inspector, and made

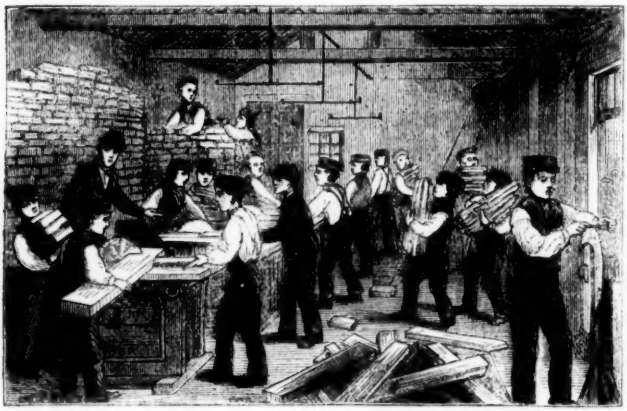


him doubt the suitability of the place for the purpose; the more so because latterly a second certificate had been taken, the premises divided, and an Industrial School as well as a Reformatory was conducted. The accommodation was thus taxed to the fullest extent, having three hundred boys and the usual staff of officers all resident on the premises.

While Miss Portal declined to involve herself by the purchase of land and the erection of buildings, she gave liberty to the manager, Mr. Leyland, to enter upon responsibilities of the kind if he saw his way clear to a successful issue, but whatever he did must be done in his own name and not in hers. He lost no time in purchasing the present site of the institution by means of his own money, and as soon as he

could complete the mortgage arrangements he erected on that site the present buildings (shown in the woodcut on p. 127).

No one in passing the structure could suppose it was a public institution. It is in elevation a terrace of six residences for a well-to-do class of people. The land at the back, enough for four large or six smaller houses, was also secured, and upon it stand a series of workshops, laundry, bath, lavatories, office, stables, warerooms, engine-houses, and saw-mills. The main building consists of five floors, the basement for kitchens, &c., the ground floor for schoolroom, and the three floors above for dormitories. The house at each end of the terrace is complete as a residence for the staff, and the four central houses are all open, having floors only, no party walls. The object of this kind of architecture was twofold—first, to meet local opposi-

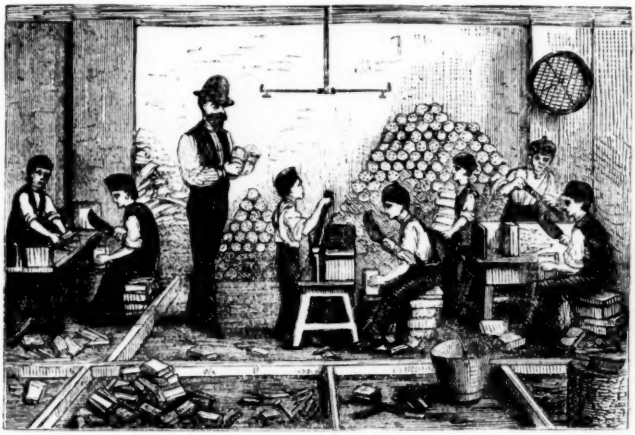


tion by avoiding the appearance of such an institution, by adopting that of a formal row of residences; the other was, in the event of want of success as an institution, the property could be finished and let as residences to private families.

The above illustration shows the saw-mills, where there are seven circular saw benches worked by a 12-horse power steam-engine. The boys are taught to drive the engine, sharpen the saws, and cut up all the wood into lengths for chopping into bundles, and for mop and broom handles, floorcloth rollers, cornice poles, &c., &c. The timber is then taken to the wood-cutting shops, and cut up and tied into bundles. Some twelve hundred tons are annually sent out by this department only, and delivered by the horses and vans of the school to the customers. Orders for 500 or more bundles of firewood will receive

prompt attention, and would greatly help in keeping the boys usefully employed, and be a source of support to the school. All orders should be addressed to Mr. J. T. Newland, Superintendent, Spanish Road, Wandsworth, S.W.

Amongst the customers are her Majesty, at Buckingham Palace and Windsor Castle; the Royal Hospital for Incurables, Putney Heath; British Home for Incurables, Clapham Rise; National Asylum, Ham Common; Royal Victoria Patriotic Asylum, Wandsworth Common; Royal Freemasons' School for Girls, Wandsworth Common; South London District Schools, Sutton; Lord Foley, Grosvenor Square; School Board for London; City Club, New Burlington Club, &c., &c.



This institution is now one of the oldest of the kind in or near London, having been for twenty-eight years in full and continuous operation. During one half of that long period it has been under the effective superintendence of Mr. Newland, the son-in-law of Mr. Leyland. Two classes of youths are admitted—those who have lost character, and those who are in danger of losing it. The age is, on admission, from ten to fourteen years. Fourteen hundred lads have here found an asylum and training home. The great majority of them were friendless and destitute—helpless waifs borne on the current of painful circumstances to lower levels of degradation, and who, apart from the kindly influences of Christian philanthropy, would have been lost—worse than lost—to society. Of the fourteen hundred boys who have had the benefit of this home, more than three of every four have

been fairly rescued, and are now by self-effort earning self-support, and year by year adding to their respectability, usefulness, and domestic comforts—a source of strength instead of weakness to our country. During their residence in the home they were trained to habits of early rising, respectful obedience, cleanliness, trust, and industry, which, with the higher influences of sound religious instruction and temperance principles, have fitted them to enter upon the responsible duties of life with fair probabilities of success. Some have gone out as emigrants; others to sea, either in merchant service or Royal Navy; a few entered the army as band boys, having been taught the use of instruments in the brass band of the institution; several were apprenticed to artisans and tradesmen; while very many were placed in situations as deemed suitable to their tastes and qualifications. As far as practicable correspondence was kept up for a considerable period with each lad after he had left the institution, and in cases of doubt and difficulty the officers have made personal visits to the youths and their employers. In some instances, when the boy finds it needful to make a change, a temporary home has been furnished for him in the institution or elsewhere.

The industrial occupations of the institution include carpentry, tailoring, shoemaking, gardening, chopping firewood and making it up into bundles, engineering as applied to the steam-engine used on the premises, the care of horses, &c., &c. The knowledge thus acquired has often led to a boy being selected by persons of the same line of business; but the great object of all the employment in the home is to insure industry, and to make industry a habit essential to happiness.

The elementary education of the boys on admission has been of the lowest type, and their knowledge of Scripture a simple blank. A large portion of their daily time had, therefore, to be spent in the schoolroom, till they were somewhat proficient in reading, writing, and arithmetic. Bible reading, the inculcation of Bible truth, was a daily exercise, with short devotional services morning and evening. On Lord's day the lads were formed into Sunday School classes, and taught by members of various churches as voluntary teachers. Morning and evening they attended public worship. While denominational catechisms and sectarian teaching are carefully avoided, the cardinal doctrines of the Word of God are fully taught, and pressed home upon the heart and conscience.

With a view to the home being made a happy place, and its training increasingly effective, a system of recreation has been adopted, also a scheme for the payment for work done indicating skill, and rewarding degrees of industry.

A brass band and a drum and fife band have been maintained, and found of great service in promoting discipline, giving good occupation for leisure hours, and developing musical talent. The health of the boys has been good, and their general conduct very satisfactory.

The institution is thoroughly examined at least yearly by one of H. M. Inspectors. The two last reports are as follow :—

H.M. INSPECTOR'S REPORT.

OCTOBER 22ND, 1879.

My inspection and examination of the school to-day has again afforded me unqualified satisfaction.

I find all going on very well. The house and premises are in admirable order. The health and general appearance of the boys indicate clearly enough that they are very carefully attended to and properly clothed and fed.

The boys have passed a favourable examination in the schoolroom ; all the classes have received due attention. The proficiency of the senior classes is highly creditable to the staff of teachers.

The industrial activity of the school has not fallen off. I notice indications of increased development for the employment of the inmates. A very excellent feeling animates the school.

HENRY ROGERS, *H.M. Inspector.*

LAST REPORT OF H.M. INSPECTOR.

HOME OFFICE, *August 19th*, 1880.

I have carefully inspected the Home to-day and tested the education and training. My visit has given me particular satisfaction, I find all going on very steadily and quietly, and the arrangements conduce to efficiency, and the practical improvement of the boys is kept constantly in view.

The lads are in excellent health, and appear to be well inclined in every point of view. I am much pleased with their good conduct to-day, and I am glad to receive a good report for the past twelve months.

The education is thoroughly attended to ; the classes have not failed to satisfy my requirements. I have met with the result of good and intelligent teaching, and am glad to find such respectable proficiency and so steady an advance in all the usual subjects.

The industrial training is still maintained in its usual condition of activity and effectiveness. I notice with pleasure a great improvement in the new lavatory.

HENRY ROGERS, *H.M. Assistant Inspector.*

About 1,400 boys have passed through the institution, and 200 inmates are at the present time under training. The cost per head for ordinary maintenance and management is £19 6s. 7d. per year. The discharged cases for the years 1875, 1876, and 1877 show good results. Of the 171 youths then set at liberty 152 *are doing well*, six

died, twelve convicted, one unknown. 152 out of 171 known to be doing well! This taken as a basis, by the rule of three we find that out of the 1,400 who have left 1,244 are doing well. The moral value of this "doing well" cannot be fully estimated; it is beyond human calculation, and for it we must wait till the last great day. There is, however, a material value, a financial result, that is more within our grasp. Dr. Guthrie in his third plea says: "I can demonstrate that ours, the kindest and holiest, is the cheapest policy. It has been calculated that every child left to grow up into a criminal costs the country on an average not less than £300." At this rate the cost of punishing these 1,244 lads as criminals would have amounted to the enormous sum of £373,200, but the cost of their reformation on the footing that each remained an inmate of the institution on an average of three years, only amounted to £72,150. In the twenty-eight years this one institution has been at work, besides rescuing 1,244 youths from a life of crime, it has saved the country in actual money more than 300,000, the difference between £72,150, the cost of their three years' training, and £373,200, the cost of punishing them under the old *régime*. This calculation does not include the losses by robbery.

In November, 1875, the Boys' Home at Wandsworth was deprived of the patronage and support of Miss Portal by the lamentable and almost sudden death of that benevolent lady. This loss the managers keenly felt, for the Home has no endowment or reserve fund, and is more than ever dependent on the sympathy and aid of a generous public. The managers are hopeful of a successful future, and intend to put forth every effort to sustain the character acquired for the institution, and, if possible, to increase its efficiency.

Our references in detail necessarily relate to only one institution, but according to a classified list of institutions having similar objects in view, and published by the Reformatory and Refuge Union in 1877, there were 486 establishments of the kind in Great Britain and Ireland, having a total accommodation for 39,172 boys and girls, and 13 training ships, with accommodation for 3,540 boys. In the colonies, according to an incomplete list, there are 48 institutions for 5,093 inmates.

Again we thank the Christian philanthropists—statesmen, divines, noblemen, authors, orators, and the press—for the moral reformation thus effected in the treatment of our wayward children.

We will bring our remarks to a close by quoting the conclusion to Dr. Guthrie's third plea. "Without such institutions thousands are doomed to perish. They were an experiment; they are a success.

May they never cease to flourish till these lines cease to apply to this great but guilty land:—

"'The land has groaned beneath the guilt of blood
Spilt wantonly; for every death-doomed man
Who, in his boyhood, has been left untaught
That Wisdom's ways are ways of pleasantness,
And all her paths are peace, unjustly dies.
But ah! how many are thus left untaught!'"

THE CENTENARY OF SUNDAY SCHOOLS.

FOR two years the representatives from the Sunday School Union, Ragged School Union, Church Sunday School Institute, and Wesleyan Sunday School Union met at the Committee Room, Old Bailey, and elsewhere, to confer and arrange for the Raikes celebration. Messrs. Gent and Curtis, and, on Mr. Gent's retirement, Mr. J. Kirk, were the representatives of the Ragged School Union. At the great united meeting at Guildhall all the societies had their respective speakers. The Archbishop of Canterbury and Lord Hatherley were selected by the Church Sunday School Institute, Lord Shaftesbury and Earl Aberdeen by the Ragged School Union, Dr. Punshon by the Wesleyan Sunday School Union, and Sir Charles Reed and Dr. Vincent (New York) by the Sunday School Union. For full report see *Sunday School Chronicle*.

THE INAUGURAL MEETING.

The United Inaugural Meeting assembled in the Guildhall on Monday, June 28th, the Right Hon. the Lord Mayor in the chair. Precisely at 12 o'clock the Lord Mayor, accompanied by the Lady Mayoress, entered the hall, preceded by his macebearer and followed by his chaplain. As his lordship stepped on the platform he was joined by the Archbishop of Canterbury, Lord Hatherley, the Earl of Aberdeen, Sir Charles Reed, M.P. (Chairman of the Sunday School Union), the Rev. Dr. Morley Punshon, the Rev. Dr. Vincent (New York), Mr. Alderman Cotton, M.P., and Mr. Alderman M'Arthur, M.P., these being the speakers; also by Mr. J. E. Tresidder, Mr. W. Groser, Mr. A. Benham, Mr. F. J. Hartley, Mr. J. H. Palmer (Secretary Church of England Sunday School Institute), and Messrs. Buckingham, Curtis, and Mr. J. Kirk, Secretary of the Ragged School Union.

The LORD MAYOR, who on rising was greeted with loud applause, said:—Your Grace of Canterbury, my lords, ladies, and gentlemen, I see by the programme to-day that I am asked to address you. Now, the first intimation I have received of that request is the paper just placed in my hands; but, nevertheless, the Lord Mayor should always be equal to any great occasion in the City of London. Therefore he now begs to give you a cordial greeting in the name of the great corporation which he serves, and of the citizens of London whom he

represents. To my mind nothing can be more appropriate than that the Centenary of Robert Raikes's great work—the Sunday School movement—should be commemorated in the grand old Guildhall of the City of London. I rejoice that I am surrounded not only by his Grace the Archbishop of Canterbury and other dignitaries of the Church of England, but by Christians of all denominations. If that good man, Robert Raikes, could only see how the work he commenced 100 years ago has grown, under the blessing of God, during the century that has passed, he would be filled with astonishment to find that, whereas he alone began with a Sunday School of a few scholars, now that institution, which he founded, consists of five million scholars and 500,000 teachers.

Mr. J. E. TRESIDDER (Secretary Sunday School Union) stepped forward and said:—I have, with your lordship's permission, to read a letter, received on Friday last, from the Right Hon. the Earl of Shaftesbury. It reads thus:—

"It is with much regret that I have to state my inability to be present at the Guildhall, and to attend the meeting in honour of Sunday Schools, under the presidency of the Lord Mayor. A very long time ago I accepted an invitation from Gloucester for the same purpose, and to uncover a statue to the memory of Mr. Raikes. The day fixed for the meeting in the City is the very same as that fixed for the Centenary at Gloucester, and I must leave London on that day by the 12 o'clock train. I cannot express too strongly my sorrow that I am unable to discharge so honourable and agreeable a duty.

"Yours truly,

"SHAFTESBURY."

The Right Hon. the Earl of Aberdeen has very kindly consented to take the Earl of Shaftesbury's place, and he will speak in his room today.

The ARCHBISHOP OF CANTERBURY was received very warmly as he rose to speak. His Grace said:—My Lord Mayor, 100 years have passed, and, as you have well said, the little work which was begun at Gloucester by Robert Raikes has spread throughout Christendom—not that we are forgetful of the labours of those who went before him, the centenary of whose work we are this day commemorating. We are not forgetful that ever since the time of the Reformation the Church of England and all the various religious communities which have spread themselves from the Church of Rome have felt the great duty of placing the Word of God in the hands of all people, and of training their children according to the precepts of that Book. We are not forgetful nor unthankful that the Church of England, in its prayer-book, has laid it distinctly as a duty upon its clergy to train the young in the knowledge of the Gospel of Jesus Christ, and prepare them from their very tenderest years to appear in the house of God and make a Christian profession. Nor are we unmindful of the fact that in the Church of Rome itself this movement has extended, and that a great name in Italy is associated with Sunday School teaching in the great city of Milan, and that, to this day, in one of the principal churches of that great city, there are to be seen gatherings of Sunday School teachers surrounded by children, who are carrying on the work

which was inaugurated 300 years ago. We are not forgetful that thousands of Christian people whose names have long since been forgotten have been engaged quietly in this Christian work. Many a poor Christian saint, whose name has long since been forgotten, has doubtless had his or her heart stirred by the sight of little children wandering in the streets uncared and untended, and has sought here and there to gather them together, and to give them some help in acquiring a knowledge of the Gospel, by which their souls are to live. Many of the best teachers in Sunday Schools are persons who, being unable to give exact and regular instruction, still having their hearts full of the love of Jesus Christ, give to the children whom they seek to train some sympathetic feeling of that which burns in their own hearts. The moral influence of the Sunday School teacher is of far more importance than any intellectual influence that they can bring to bear upon the children's minds. I heard it said by one who had some experience that the best Sunday School teacher he had ever known was a poor mill-girl, who could not have passed an examination, to save her life, on the history of the kings of Judah and Israel; but she loved her Lord, and she felt that she could induce little children who were around her to love Him too. This sort of moral training has doubtless been going on for centuries. But, though there have ever been in the Church of Christ these isolated efforts, not less honour is due to him who, excited by the sight which he saw around him in the streets of Gloucester, began, one hundred years ago, a regular system which he was blessed to see growing in regularity and in the extent of its influence during his own life, and which now, a century afterwards, has produced the great results which the Lord Mayor has mentioned to you in his opening speech to-day. Can you doubt that it was the Spirit of God which said to Robert Raikes, when he was almost oppressed by the difficulty of the work which he was undertaking—Try? No Voice of which we read in the New Testament, summoning the servants of God in the ancient days to some great work for their Master, more distinctly came from heaven than this Voice which spoke to his conscience, and told him, amidst all difficulties, to try. Great works have been done in our memory, and in the memory of our great predecessors, and all these great works we very verily believe have been directly suggested by God Himself. Who is it that guides our wayward thoughts, and fixes them upon some great resolve? Do you suppose that our thoughts may have arbitrarily occurred to us according to some laws of association, and uncontrolled by the great Power that guides the universe? Do you not believe that, when God has some great work to do, He as distinctly now as in the days of old, puts it into the heart of some faithful servant to endeavour to carry on the work which his conscience suggests to him he ought to undertake, as he told Robert Raikes to try. Have you ever read the account of Clarkson's ride from Cambridge to London—how in the heat of the day, wearied in his journey, he sat down to refresh himself by the roadside, and how

when he was thus meditating on some work which could be done for poor enslaved Africans, he seemed to hear distinctly a voice which urged him to undertake that work and persevere in it? Shall we doubt that that work of the liberation of slaves, whose bondage was a disgrace to the civilisation of our modern world, was indeed suggested direct from God? A nobleman (the Earl of Shaftesbury) was expected to be present here to-day; but he is elsewhere, and therefore I may speak of his work with greater freedom. Can you doubt that the work which he has done in his day and generation, refusing the honour of the State, and the political advancement which was open to him, that he might devote himself to the cause of the labouring poor, was the work suggested to him direct from God? If it be true that when he was a boy in Harrow School, and, walking down from the churchyard, met a pauper's funeral, and resolved from that day forward that he would do what he could to mitigate the evils of degrading poverty, do you doubt that that also was a suggestion from above? All these great works, and that work which we to-day commemorate, are directly suggested by the Author of All Good. We have had too many separations among Christians. I rejoice on this great occasion, in the centre of this great city, that we should have this opportunity of uniting for the maintenance of our common Christianity.

Sir CHARLES REED, M.P. (Chairman of the Sunday School Union), said: Standing in the centre of the City of London, and in the presence of its chief magistrate, I cannot help contrasting the present state of the metropolis with its condition a century ago. In June, 1780, London was for two days in the hands of a fierce and lawless mob, incendiary fires were burning in every direction, the trained bands were called out, the military were quartered in St. Paul's Cathedral, piles of arms filled this hall, the Lord Mayor was summoned to the Council, and upon the doors of your official residence, the Mansion House, was posted a Royal proclamation in the following words: "The outrages committed by bands of desperate and abandoned men in various parts of this metropolis have so far overborne all civil authority, and threatened so directly the destruction of all property and the confusion of every order in the State, that I feel myself obliged by every duty and affection to my people to suppress in every part those rebellious insurrections, and to provide for the public safety by the most effectual and immediate application of the force intrusted to me by Parliament." Such was the state of the metropolis 100 years ago, and the whole kingdom was much in the same condition: men's hearts failed them for fear, and the nation was declared to be on "the brink of ruin." Ministers of State and high legal functionaries deplored the great delinquency of the times, and notably Judge Garrow, charging the grand jury of Gloucester (and Robert Raikes may have been a member of that jury, as a banker of the city), spoke in urgent terms of the enormous increase of capital crimes and the universal depravity of the people. Of this period Lord

Mahon says, "Throughout England the education of the labouring classes was most grievously neglected, but among the principal means which, under Providence, tended to a better spirit in the coming age, may be ranked the system of Sunday Schools, in the institution of which the main praise belongs to Robert Raikes." That event, unimportant at the time, is now celebrated by us with grateful enthusiasm, but how humbly Raikes thought of his work must be seen when he says of the opening of a little school for poor children in St. Catherine Street, Gloucester:—"It is a harmless attempt if it is productive of no good, and it is intended to check the deplorable profanation of the Sabbath day." Raikes publicly commended his plan in his own newspaper in 1783. He addressed a letter in June, 1784, to Mr. Sylvanus Urban, of the "Gentleman's Magazine," describing his work. A copy of it is in the Guildhall Library; and the editor, in giving insertion to it, says, "It is with pleasure we give place to this benevolent plan, which promises fair to transmit the name of Mr. Raikes to latest posterity." A few weeks ago I visited Thames Head, a little spring rising among the Cotswold Hills, with scarcely force enough to work its way among the rushes. But that is the stream which is rushing through this great city in a mighty volume, bearing upon its broad waters the commerce of the world. And so those two schools in the little street near Gloucester, with twenty ragged children taught by two women, who received for their services a shilling each every Sunday—those two schools are represented now by 4,500,000 children in this United Kingdom, by 6,500,000 in the United States of America, and by millions in other countries, making a grand total in all nations of at least twelve millions of scholars under Christian instruction every Sunday by a million and a quarter of voluntary religious teachers.

The Earl of ABERDEEN:—My Lord Mayor, my lords, ladies and gentlemen, if my remarks are exceedingly brief, I trust that will be regarded as showing no want of zeal, but rather as indicating, what we are often told ought to accompany zeal, namely, discretion. I think I shall quite sufficiently explain my meaning when I state that it is not long since I became aware that I should have the great privilege of standing upon this distinguished platform. The resolution speaks of the benefits which have been conferred by the Sunday School. You have heard from Sir Charles Reed of the vast number of Sunday School teachers who are employed in giving instruction to the millions of Sunday School children. Who can tell how much encouragement, and how much scope for great work, described as lay-help, has been produced by this institution? We have often heard of the need of laymen taking part in the great work of the Christian Church, and we have also been reminded very recently of a hearty response to the appeal made to the lay members of the Church. I believe it is to the Sunday School that that happy result has been largely due. *Nor must we forget the influence which Sunday Schools undoubtedly had in bringing about what is now, and has long been, a*

great institution, viz., the Ragged School, which has carried on a work for the benefit of those very children, the sight of whom put it into the hearts of the originators of the Sunday School movement to commence their labours. The resolution also speaks of the cause for thankfulness to Almighty God for what we see and know of the Sunday Schools to-day. I trust that this meeting may be regarded as a thanksgiving meeting. It is, indeed, a remarkable occasion, and I rejoice to think that it is a united representative meeting. There is, however, one element wanting, the Earl of Shaftesbury is not here. Although we regret the absence of that illustrious man, we know his mind and heart are in absolute sympathy with all that is going on here to-day. As to the person upon whom has devolved the duty of taking his place in this meeting, that is of small moment, for no man can take his place, for he stands alone. I beg most heartily to support this resolution.

The Rev. Dr. VINCENT, of New York, in also supporting the resolution, said: My Lord Mayor, my lords, ladies, and gentlemen, as an American, I rise to second the support of the resolution which has been read. I represent, by the appointment of the International Sunday School Convention, 82,000 Sunday Schools, 886,000 Sunday School teachers, 6,600,000 Sunday School scholars; making together, of Sunday School teachers and scholars, more than 7,500,000. And as an American, in supporting this resolution, I am reminded of the intimate relation between the Sunday School Institution and the permanency and prosperity of the land in which I live. National prosperity and permanency are dependent upon the Divine Providence, and perhaps the Divine Providence seems to condition national prosperity upon national character, and national character depends upon the individuals who, whether in the Legislative or Executive departments, determine what the laws are, and whether they shall be executed. Now, in the government which the lamented Lincoln spoke of as the government of the people for the people, and by the people, everything depends upon the religious education of the people; and we look to the Sunday School as our one hope in the education of the American masses in those fundamental ideas, and in the attainment of those spiritual forces which are the products of these ideas implanted in the heart for the safety and prosperity of which I speak. But, my Lord Mayor, we are not only a people who have been born on our coasts, but from your land and from other lands they have come by the million, and our population is, to-day, a mixed population —emancipated slaves in the South; Irishmen by the million who owe first allegiance to the Pope of Rome, men from China, men from France, men from Italy, from the Islands of the Sea, who, coming to our coast, become, within three years, American citizens, with the right to vote and determine who shall make and who shall execute the law. There you see, my Lord Mayor, the immense importance to us of some scheme of popular education by which the native born and the foreign masses may come to reverence God and have conscience.

The Sunday School, providentially developed, as the archbishop has said, 100 years ago, met what was wanted in our hemisphere where there was government by the people for the people. The Sunday School gathers together the masses of our people, brings them together in the primitive period when their hearts are tender, when their memories are susceptible, when they are eager to learn; the representative of the American, children of the rich, and the children of the poor equally attend Sabbath Schools; whether they be the children of the president and of the senators they sit side by side with the children of the merchant, of the mechanic, of the day labourer, and they know no difference when they come to study the Word of God. And we understand that there is no policy by which a wholesome social equality can be promoted, but the policy which opens the Word of God: any other social equality is communism of the most dangerous sort.

The meeting having sung the hymn, "Soldiers of Christ, arise,"

The Rev. Dr. PUNSHON, who was greeted with hearty applause, said: Nearly four hundred years ago, in this same gay month of June, there was a great gathering of London citizens here, and, as in an assembly spoken of in the good Book, the major part knew not wherefore they had come together. King Edward IV. had died a few weeks before. His son and successor, the child, King Edward V., was in the Tower, under the guardianship of a perfidious uncle; and to this Guildhall came the "deep, resolving, witty Buckingham," who used all the arts of sophistry and eloquence to persuade the city to proclaim Richard of Gloucester king. I see before me a vast throng, not from London only, but from all quarters of the globe, all animated with an intelligent purpose, needing no eloquence to persuade them, to do honour under God, not to Richard, but to *Robert of Gloucester*, who sought no honour for himself, who with a royal soul did a truly royal work, and who, whether or not he be universally conceded to be the Founder, was certainly one of the earliest apostles of the great Sunday School movement and enterprise, which has now become such a widespread corporation of honour. I confess I am not careful to determine a controversy which may be left to philanthropic archæologists; but with which the workers of to-day need have but little concern. Sooth to say, the thought of gathering the children—as old in its conception as the days of the prophet Joel—commended to His followers by one of the most beautiful symbolisms of the Saviour's life, recognised as one of the comeliest expressions of the Divine tenderness of Christianity, must, in the nature of things, have been born almost simultaneously into more hearts than one. God sows His seeds of Truth broadcast, and they spring up in different furrows when His time of harvest comes. So, while I honour Robert Raikes as the man raised up by God to be the publisher, the systematiser of the vast idea—a work for which his circumstances as a journalist admirably fitted him—I should not like to dissociate from the happy companionship those in past ages,

and in all churches, who have endeavoured, however feebly, to fulfil the ministry to the children. The energetic Cardinal Borromeo, of Milan, and Alleine, the fervid Nonconformist, and Stock and Glasse, the parochial clergymen, and Hannah Ball and Sophia Cook, the godly Methodist women, the one labouring unostentatiously at Wycombe, the other marching with Raikes at the head of his ragged regiment through the streets of Gloucester, and numbers more who have done the quiet, lightning deed, that lacked the applauding thunder at its heels which men call fame. They all should walk in white, for they are worthy, and if the faithful in glory have earthly sympathies and recognitions still, with what gladness must they look down upon twelve millions of children now directed Sabbath after Sabbath by one million teachers to the cross of the one Saviour, and be lost in adoring wonder at the results of the blessed nspiration, by which a stray thought f philanthropy to them has been made by God one of the moral motive powers of the world. My resolution speaks of an incalculable amount of good effected by Sunday Schools already, and these words are not conventional exaggerations, but words of truth and soberness. One of the most recent marvels of science is an invention for *seeing* by telegraph. It is only an imperfect process yet, but in ten years more they say some wealthy American will be able to add to his collection of art treasures a gem which he has *seen* before he purchased it by telegraph from Munich, or London, or Rome. If we had the diaphote. If this process could be applied to our mental vision, and the results of a century of Sunday Schools could be projected before us, I fancy the most sanguine of us would be astonished above measure. There is no conceivable aspect of human society upon which they have not wrought a blessing. If you think of their reproductive power, they have been fruitful in suggestions of other and higher good. There can be little doubt, I think, that the little Sunday School girl in Wales, who had no Bible, was the seed-thought which, germinating in the mind of Charles of Bala, flowered out at last into the British and Foreign Bible Society, and in like manner Ragged Schools, and Night Schools, and Penny Banks, and Loan Libraries, and a host of kindred charities, have sprung into being as in the working of Sunday Schools each successive need was discovered. If you gauge their social results, you find that cleanliness, and thrift, and an unselfish kindness and a smiling troop of domestic virtues have followed in their train.

Lord HATHERLEY: I should not have thought of taking a part here where so many abler men have been taking a part to explain the objects of our meeting, but I thought that there were reasons why I should take a part in it. One is, I am a citizen of your city, born not far from this hall, and I have filled the office of Sunday School teacher about forty years, in the adjoining city of Westminster. Nobody can be surprised at any man with a heart in his bosom being struck with pity and distress at the sight of the perishing young children, wasting, worse than wasting the Lord's day of holy rest by indulging in every

species of infantile wickedness, such as they at that boyhood age are capable of perpetrating. Nothing could be worse before I had anything to do with Sunday Schools in Westminster. I had walked out there and seen children dirty and almost naked, their mothers at the doors, almost as naked and dirty as themselves; anything more exceedingly distressing to see could not have been. There happened to come to the charge of that parish that I am alluding to, a man still alive, though it is six or seven and forty years ago—he came there; he saw what Raikes had done, and probably, through Raikes, he saw that one thing wanted there was a Sunday School, which did not exist there, and he took care to provide it. Now, what is the particular want of these poor boys, who thus attracted Raikes's attention? They wanted society, as every boy does; they wanted amusement, as every boy does; they wanted to be able to associate with persons whom they thought best and most choice persons for them to become the companions of, and they found them only in the streets. Now, the great object of the Sunday School is this. The first is removing them from the streets, telling them how to keep the Sabbath day holy, not with rigidity—you must not do that with children—not with the rigidity of peculiar observance, but with tenderness and compassion, and pity, and love—you must make yourself a friend of the children. You must put yourself among them as a friend. A poor woman said to me on one occasion about one of these persons, "I don't like that person coming here; he comes to me like a policeman," and a policeman probably is not at any time an agreeable person to those people. Therefore, I say, cultivate kindness, good feeling, and affection to your children, and when you have done that, mind you do not spoil it all by setting them a bad example yourself, by bad temper, bad language (I have heard that sometimes in a Sunday School), but take care to bring them as your children to Christ, as children He would desire to possess. From forty years' experience I do not think you can produce a single child who can say I ever told them that what I thought was right, and that what others thought was wrong. What I have said to them has been, "No doubt what he says he thinks is right, but I think he is wrong." I took care never to let them think of taking the beam out of their brother's eye, till they had first taken the beam out of their own eye. One great principle to be adopted in a Sunday School is this: try to make them, if I may say so, Christian gentlemen. It is a great drawback to these poor children that they are brought up in houses where the language they hear, and the sights which they see, are extremely gross, and where the manners are very coarse. I don't say that of all children. I think many that come to the school have been happily trained. I think you ought to give to these children the same advantage you give to your own when you send them to college or to school, that they should have the same benefit in the school or the college in bringing them up, as you have desired to give your own. That is the great advantage that they may have from being brought from the

streets, and the manners assimilated in the schools. Whenever you are teaching these children you should bring this constantly before their minds. When you are teaching these children do not worry them. Boys go about the streets playing because they like play. Every young thing, every young being, likes play. Well, take care you do not fatigue them. I found this common error in Sunday Schools—I am speaking of Church Sunday Schools, with which I have always myself been personally connected, and I found this mistake. They all go to church after Sunday School lesson, and after being a long time over Sunday School lesson, and then going to church for an hour or an hour and a quarter more, they must be tired, and perhaps go to sleep, and must be roused by the beadle for being so. That is a mistake. I think you should try to make the lessons cheerful, and the whole duty cheerful, as a duty performed to God and in the presence of God—therefore serious, but always cheerful. I allowed after teaching lessons, and before going to church, ten minutes, and tried to relieve the young mind in that time. The course I took was this. I said, "Any of you ask me questions about anything." I heard a great deal of their own history—all people like to talk about themselves. I got them into a more easy frame of mind, and not so burdened. If they could not tell me about themselves, they could tell me about the next best subject, their neighbour. That, I think, should be corrected by simply your good nature and your good humour with them. I will finish what I have to say by adding that in the course of my experience I found employment for many of these children, and among them I followed them out wherever I could in after life. One of my scholars had a great deal of ability, and he was sent by some friends to King's College, in the Strand, taught to become a scholar, and he took, not a high honour, but a fourth class, I think, at Oxford, and obtained a scholarship there. Dr. Punshon told you you should have some information of State affairs. I found one of my lads became a rather eminent debater in one of our colonies, and was distinguished in directing the Government there to a right and feasible end. Some of them, afterwards, I found engaged in useful occupations, but we had the good fortune of having a most admirable Christian man (I will not name him because he might not like it), a great printer, and he took some into his printing-office; he thought it a recommendation their coming from our school; he put them into his printing-office to become readers. I was surprised by one of the boys asking me one day what I thought of the Osmanli war. I found they were printing at the office a book on the Osmanli Empire. I found also another boy was engaged in reading Chancery affidavits. Still, I found much was gained; that *you* gained in confidence was clear; you gained in their affection towards you, and you put into their heads thoughts that were of value to them in future time.

Mr. Alderman COTTON, M.P., proposed, and Mr. Alderman MCARTHUR, M.P., seconded a vote of thanks to the Lord Mayor.

UNVEILING THE STATUE TO ROBERT RAIKES.

The ceremony of unveiling the statue of Robert Raikes by the Earl of Shaftesbury took place on the Thames Embankment on Saturday, July 3rd, in the presence of about a thousand spectators. Amongst those present were the Right Hon. Cecil Raikes, Mr. Garfit, M.P., Mr. J. Brigg (Keighley), Vice-Chancellor Blake (Toronto), Dr. Gladstone, Mr. Wanamaker (Philadelphia), Dr. Bloesch, Dr. Brockelmann, the Rev. G. A. Murphy, Dr. Burns (Halifax, Nova Scotia), Dr. Todd (New York), Mr. Carvell Williams, Mr. Groser, Mr. Benham, Mr. Tresidder and Mr. Hartley (Hon. Secretaries of the Sunday School Union).

The statue is of bronze, mounted on a pedestal of Cornish granite, and represents Robert Raikes in the graceful and somewhat picturesque costume of his time, with the Bible in his left hand. The monument stands in the gardens almost directly facing the Cleopatra Needle. The statue bears a simple inscription:—

"ROBERT RAIKES,
Founder of Sunday Schools, 1780.
This Statue was erected under the direction of
the Sunday School Union, by contributions from
Teachers and Scholars of Sunday Schools in Great Britain.
July, 1880."

Mr. CECIL RAIKES: I may say how happy I am to be here to-day, under the auspices of Lord Shaftesbury, whom, in the city of Gloucester, at the very commencement of this very week, we saw unveiling the statue which is to perpetuate the memory of Robert Raikes in that city.

The statue having been unveiled amidst loud applause,

Lord SHAFTESBURY said: Ladies and gentlemen, or rather let me address you by the higher title of Sunday School teachers, to-day is a day of very singular interest, and I think the interest is brightened by that to which my friend Mr. Cecil Raikes referred when he touched upon the appearance of some of our eminent

TRANSATLANTIC BRETHREN

who have assisted in this Centenary. They bring a blessing with them, and we hope and pray God to return a blessing to them, and that it would please Him in His Grace to give to all the English-speaking people on the face of the earth unanimity of heart in this one great cause. I don't speak of the benefit upon politics, but I say how rapidly we should advance and diffuse the kingdom of our Lord Jesus Christ. When I went to Gloucester Cathedral I saw a statue of Jenner, the great physician; in a vacant place opposite was a place assigned to the statue of Robert Raikes. I ask you whether the juxtaposition is not most striking and satisfactory. There you see two great instances of the superintending providence and mercy of God. In the one instance you see the man who had set himself to remove and alleviate the greatest physical affliction the world has ever known; on the other side you see a

man chosen to institute a system of which we have as yet seen only the beginning, which shall diffuse great spiritual healing over the surface of the habitable globe. And I cannot but think there is something appropriate in the juxtaposition of Raikes with Cleopatra's Needle. Why, what do they recall? What do we remember and foresee in this man? What do we remember and foresee in that darkness, ignorance, want of knowledge of God, no hope of redemption, no hope of futurity, nothing for time, and, if possible, still less for eternity? Any one who will reflect for a moment will see that amidst all this

EGYPTIAN DARKNESS

Raikes stood forth for the diffusion of God's holy name, and the instruction of millions and millions in the faith and fear of our Lord. Whether or not Raikes was the inventor of the Sunday School, he was certainly the founder of a system; he reduced it to a method, and he was the man by whose genius the Sunday School work had spread over the broad earth. He was a man who observed accurately and felt deeply; he was a man of true piety; he was a man who saw in the destitute children that, by the mercy of God, they were created by the same Father, redeemed by the same Saviour, and destined to the same immortality. He exercised the simple influences of mind and heart, and if he had known all the Greek and Latin, all the learned languages that ever were or ever will be, he would not have been the useful man he was. I like to say that, because there is a danger that some men and women occupying the humble position of Raikes may think they are unable to do any great or good work. Only follow his precepts, obey the Gospel of the Lord Jesus Christ, and instead of having one, we may have to commemorate ten thousand Raikeses in this metropolis. Sunday Schools in the present state of society are more valuable than I can describe; they supplement in a great measure the want of a home. Those who are cognisant of the masses of the people of this country, who know the condition of its lower classes, their miserable degradation, amongst whom the domestic and moral quality seems to have been forgotten, or never known, believe that in many instances it would be far better for the children to be orphans than to have such parents as they have. You Sunday School teachers, by your lessons, by your exhibitions of love and kindness, will, in a great measure, supplement the want of a home, and instil into the minds of the children some portion of those domestic virtues which are the

CHIEF DEFENCE OF NATIONS,

and,

UNDER GOD,

the great security, honour, and stability of this mighty empire. Raikes has left us a great proof of what can be effected by perseverance in a comparatively humble position; and he has left us a proof of what can be effected by the starting of a great and Divine principle when it has once got into full and active movement; and he has left us above all this grand illustration of the Divine words, that holy promise, that comfort to every thinking man's heart for his own day, and for the day after him. I say he has left us a full illustration and an undeniable

proof of the truth of holy writ. "The path of the just is as a shining light that shineth more and more unto the perfect day." His lordship concluded by remarking that the care of the statue had been accepted by Sir Jas. M'Garel Hogg, Chairman of the Metropolitan Board of Works, under whose charge it would be henceforth.

INTERNATIONAL CONVENTION.

At the Memorial Hall, Farringdon Street, on July 2nd, the closing meeting of the Convention was held, on which occasion two papers were read on the subject: "The Young Outside the Sunday School; How They may be brought in." Mr. Benjamin Clarke and the Rev. B. W. Chidlaw (Cincinnati, Ohio) were the two gentlemen who ably opened this subject, after which the Chairman (Judge Harmon, of New York) called on Mr. R. J. Curtis, the Organising Secretary of the Ragged School Union of this city, to address the meeting. He was sorry to ask him to occupy but a short time. The substance of the speech is as follows:—

He commenced by alluding to a statement made by Lord Hatherley at Guildhall, that when teaching his own class at Sunday School, he always allowed ten minutes for conversation before the school broke up, during which he allowed the boys to talk about themselves, and ask questions; and in this way he got a very intimate knowledge of the boys' history and character; and he followed that up by assisting them to get out in life, and kept up a correspondence with them after they had gone into situations. In his case, as in that of Robert Raikes, it was the interest he felt in the boys which led him to do what he did. And the reason why there was so much apathy on the part of professing Christians with reference to the heathenism of the

GROWING UP GIRLS AND BOYS

of this great city, was that they felt no interest in them. He hoped that one result of this Centenary would be to awaken such an interest in them that they should no longer be compelled, as they had sometimes been, to close the doors of their Sunday and Night Schools for lack of teachers, or to abandon the establishment of operations in a desirable locality from the want of fit agency. He hoped the Christian churches would be roused to feel it a part of the obligation upon them to supply men of piety, men of intelligence, and men of good social position to go out into some of the outlying districts, and make a stand there, because if such men went, they would be sure to rally round them a band of supporters. Any one who walked about the streets of London on a Sunday night must know that there was a large multitude of boys and girls growing up in entire ignorance of Christianity; and thousands of persons passing to and fro to churches and chapels saw this increasing and growing heathenism, and yet did nothing whatever to lessen it.

THE RAGGED SCHOOL UNION

had shown their interest in these boys and girls by ministering to the wants of their bodies and the wants of their souls, by helping them to situations,

and by giving prizes to those who kept their situations for a year with good character. It was calculated that during the thirty-six years it had been in existence it had been the means of taking off the streets, and saving to themselves and to society, no less a number than 250,000 boys and girls.

Then, among the operations which had sprung out of Ragged Schools, were

WEEK NIGHT SCHOOLS,

Industrial Institutes, Homes for Boys, and Refuges. Emigration was also largely assisted by the Union a few years ago; and latterly Training Ships, Shoeblack Brigades, and Messenger Brigades had sprung out of the idea which was planted by the Ragged School Union. With reference to getting children into the schools who did not now come, he thought there would be no difficulty; they had only to open schools in a proper neighbourhood, and get a staff of teachers, and there would be no difficulty in getting the children. But the big boys would have to be attracted on the week evenings as well as Sundays, by opening reading-rooms, youths' institutes, recreation classes, services of song, readings and recitations, and other things to attract and entertain them, and not only to instruct, but to amuse them. They might get a great hold of them by these means. And on Sunday night he should advise, instead of gathering a large number into one room, that they should get together in a number of separate rooms not more than forty or fifty at a time, and by the introduction of lively singing, and making their meetings attractive, they might gain an influence for good which might be extended over the whole of London. He knew it was a great tax on the time, attention, and service of Christian people; but if they were to do anything for the salvation of the youth of this country, the sacrifice must be made.

LETTER OF THANKS TO MR. R. J. CURTIS.

Sunday School Union, 56, Old Bailey,
London, Aug., 1880.

CENTENARY OF SUNDAY SCHOOLS.

DEAR SIR,—It is my pleasing duty, as Honorary Secretary of the Centenary Convention Committee, to tender you the expressions of thanks passed at the closing session of the Convention by the delegates there assembled, and by the Committee of this Union at the last general meeting, for the very valuable help rendered by you in connection with the Convention. Your address on "The Young Outside the Sunday School" helped the Committee to bring the Convention sittings to a satisfactory conclusion, and will be long and gratefully remembered.

I should add that the votes were not only unanimous but very cordial, and I hope I may be permitted to add my thanks for the assistance so kindly tendered by you.—Believe me, very truly yours,

S. TOONE,
Hon. Secretary Convention Committee.

Mr. R. J. Curtis.

THE CHILDREN'S HOLIDAY.

THE love of nature is inherent in all, and to those in crowded cities pent the desire to escape from a huge prison of bricks and mortar grows into an impatient longing as soon as the season returns that gives to the trees their summer glory, and clads all nature in her robes of beauty.

There are thousands of children to whom the first sight of green fields becomes a radiant memory. Our noble president, to whom the well-being of poor children has been the most quickening impulse of a life consecrated to deeds of charity, made this year his usual appeal to our subscribers for their kindly kelp. A generous response was made by friends who love him, and love the cause he so affectionately espouses. There are some whose absence from town prevents their help coming at the time desired, but whose known sympathy leads us to trust to the continuance of their liberality to supply the means, which our arrangements compel us to anticipate.

The schools selected by us, of which we take the oversight, and pay the whole expense of the outing, are the most needy, and are situated in the poorest localities. Besides these several others are subsidised.

The number of schools *in our party* was 19; the number of children about 2,000; teachers in charge 122; the day Thursday, July 1st.

By road and rail they came, startling the quiet suburbs, and making the air ring with their merriment. About noon or shortly after they arrived at Bushey Park. Each school had its assigned place around some tree in the neighbourhood of the tent, the chief quarters of the commissariat, Messrs. Earee. The school banner marked the spot. Food and drink were supplied without stint to all. Each child, as usual, was furnished with some toy—trumpet or skipping-rope, doll or ball—something pretty or funny to look at or useful to play with. The musical instruments were soon brought into requisition, and a chorus and chaos of discordant sounds were the amusing result.

The weather held up nearly all the forenoon, so that but few suffered on the road from one or two heavy showers. Our children are too much inured to fickle skies to be downcast at dissolving clouds; their intense natures like unto intense heat, which turns its antagonist element water into a feeder of its fires; so they brighten at looming skies, winds, tempests, and descending rain, and, like the poor negro in the storm, they say, "Me wind do tell you blow."

We have to acknowledge this year, as usual, the kind contribution, through E. Gedge, Esq., of a sum of money collected at a Children's Service at St. Matthew's Church Sunday School, Redhill.

THE TEACHERS' EXCURSION.

THE Committee of the Ragged School Union have for several years invited the masters and mistresses of the schools to spend a summer day in the country. This year the invitation was given for July 3rd, and Panshanger Park was the spot to be visited.

Lord Shaftesbury used his kindly offices, and promptly obtained from his cousin, Earl Cowper, the Lord Lieutenant of Ireland, permission to encamp on the ground for refreshment purposes, and to visit the mansion.

The company, consisting of Messrs. Gent, Haward, and Pierson, members of the Committee, Messrs. Farmer, Steinitz, G. Hatton, Dr. Gage Brown, Rev. A. Green, some students (workers) from the Rev. Grattan Guinness's Missionary College, G. Holden Pike, Christopher Crayon, the secretaries Kirk and Curtis, and a body of teachers, numbering over 200, left the platform of the Great Northern Railway, King's Cross, at 10.30; reaching Hatfield, they changed for Cole Green. The short distance of six miles was soon made, when the party alighted, and after a few minutes' walk the gates of Panshanger Park were reached.

Of the mansion and its surroundings Christopher Crayon thus speaks in the *Christian World*:—"It is worth getting a little wet to see Panshanger Park and Panshanger House. The park of seven hundred acres is beautifully wooded, and gracefully undulated; and there is one spot, which the steward kindly pointed out, where Cowper the poet loved to sit, and, to a mind like his, Panshanger Park must have had peculiar charms. One of the attractions of the place is the far-famed oak, nineteen feet in circumference, said to contain a thousand feet of timber. Close by it is the Mimram, a stream renowned for trout, which feeds the Lea. In the house, which is built in the castellated style, is a magnificent collection of pictures, independently of the far-famed picture-gallery. One Vandyke is very fine; another superb picture is one of the masterpieces of Teniers, and in the library there is a Head of Christ with Thorns, which seemed to touch all hearts."

"What also seemed to interest many was a fine painting of Cowper the poet, in which those who accompanied me at once saw that insanity of which the poet was a victim at times, but in which rather I detected that tenderness and humour and feminine softness of character by which the poet was disqualified for public life, and to which we owe 'The Task' and 'John Gilpin.' What a contrast, on the other side, was the portrait of Lady Palmerston, rich and radiant, with a wit and beauty that made her a power for a quarter of a century in society when society had still a charm. In spite of the

failure of the painter's art, it was easy to see that Anne Boleyn had that fatal dower of beauty which, if it could teach a monarch to be wise, led her at any rate to a bitter and untimely end. What a contrast to her was the portrait high up in the recess of that far-famed Sarah Jennings, Duchess of Marlborough, who knew better how to take care of herself than poor Anne Boleyn, and on whose quarrels depended the fate of Cabinets and the peace of Europe!"

The weather was not propitious. We shared the general fate. The noble earl and friends on the Embankment at the unveiling of the statue of Robert Raikes, and Royalty, and the Primate of all England, with the thousands of children at the Lambeth Palace, experienced the same tumult of the heavens. After dinner nearly all the teachers visited the mansion, under the leadership of Mr. Kirk, and some accompanied him on an excursion to Tewtin Churchyard; and here, by the way, we must record a coincidence of the marvellous. Last year at the teachers' outing a short pilgrimage was made to Watford Churchyard to see a centenarian fig-tree growing out of a tomb. The legend is that the tree had its initial life in the heart of an atheist there buried, who foretold that such a tree in such a way would grow if he found there was another world. This year the visitors to Tewtin Churchyard saw the tomb of Lady Anne Grimston, of whom the story runs that she disbelieved the resurrection of the body, and declared it to be as impossible as that seeds could grow out of a tomb; and, strange to say, there is the tomb, out of which seven ash-trees and three sycamores have sprung. But Lady Anne Grimston was a respectable married woman, known for her piety and deeds of charity, out of whose tomb these trees have grown.

Some concoctor of the marvellous is ever ready to furnish rustic superstition with a tale by way of explanation for such freaks or surprises of nature.

After tea a short meeting was held, at which Dr. Gage Brown presided. This gentleman's long connection with the Ragged School at Exeter Buildings, Chelsea, enabled him, out of the store of a rich experience, to utter the "word in season." Messrs. Gent, Kirk, Curtis, Farmer, and Round spoke a fitting word or two. Thanks having been voted to Earl Cowper and the Committee of the Ragged School Union, the meeting broke up.

PRAYER FOR RAGGED SCHOOLS.

SUNDAY, OCTOBER 17, AND MONDAY, OCTOBER 18, 1880.

THE Ragged School Union concurs with the Sunday School Union and kindred institutions in the desire that these two days should be devoted to prayer for the outpouring of the Holy Spirit.

REST FOR WEARY WORKERS.

SEVERAL years since A. L. O. E. kindly suggested the desirability of providing during the summer months accommodation and board with change and rest for tired teachers, and *started a fund* for the purpose. In the country, of course, far away from the depressing influences of dirt and squalid want, "in regions mild, of calm and serene air," this has been provided.

Sutton, near Epsom, Holmwood, in Surrey, Bracknell, in Berkshire, and now High Beech have been the spots selected. The cottage in the forest is situated within an easy walk of Honey Lane, Theydon Bois, Epping, or Chingford. From the back of the house, or from the King's Oak hard by, a glorious view can be obtained. A short walk brings you either to the spot from which may be seen the Crystal and Alexandra Palaces, or to the Beeches, where may be realised the thought that the "woods were God's first temples"—a place worth a pilgrimage to see. Within a few yards of the dwelling is a beautiful church reared at the expense of Thomas Charles Baring, Esq., M.P., who will shortly provide school buildings also for week-day and Sunday teaching. Such munificence adds a moral charm to the scene.

That the change is appreciated let the teachers speak for themselves. Two mistresses say, "We beg to return our hearty thanks for the pleasant week's rest at High Beech. We have thoroughly enjoyed it, owing partly to our having such a genial host and hostess, whose care of us has been unremitting. We resume our work quite invigorated and refreshed." Two tired masters from age and work say, "We have enjoyed the change very much, and return you our sincere thanks for sending us here for a rest. For mind as well as body the change has been beneficial. We have reviewed our forty years in the wilderness, and say, 'Hitherto hath the Lord helped us.'" In the name of the many friends to whom this rest of mind and body has been so welcome and so beneficial, we express our hearty thanks to "A Lady of England," who belongs to the blessed order of givers.

SCHOLARS' PRIZES FOR 1880.

SPECIAL attention is called to the following announcement:—

The Committee of the Ragged School Union have decided to award the usual prizes for the current year to servants in places who have been scholars in the schools in connection with the Society. The prizes will be awarded under the same conditions as last year, *copies of which have been sent to all the schools for the information of both teachers and scholars.* The forms of application will be ready for delivery by the 1st of December, but can only be obtained by application at the office of the Society, No. 1, Exeter Hall.

BIRTHDAY ADDRESS FROM LORD SHAFTESBURY'S TENANTRY, COTTAGERS, AND OTHER RESIDENTS ON HIS ESTATES.

THE following letter was addressed to the Editor of the *Record*:—

Sir,—It may interest many of your numerous readers to hear that the residents on the Earl of Shaftesbury's estate in Dorsetshire presented to him the following address:—

To the Right Honourable the Earl of Shaftesbury, K.G.

We, the undersigned, residents in the parishes on your lordship's estate and in the immediate neighbourhood, embrace the opportunity of your lordship entering on your eightieth year to express our sincere and hearty congratulations, and our earnest hope that a life so honoured, and which has been the means of conferring so many benefits on your fellow-creatures, may by God's blessing be continued in health, peace, and happiness.

The idea of signing such a congratulatory address once started was most readily adopted. In the course of one week it received 1,126 signatures, which, as one of my neighbours said, will bear weighing as well as counting. Of course, the large majority of those who attach their names belong to the class of cottagers and workpeople, widely scattered over a large surface of country; but I may truly say that without a single exception all living on the estate gladly availed themselves of the opportunity of testifying the universal regard and esteem in which they hold the good earl and his family. I cannot but think that this address has more than a local interest. It is a good sign in these days when some are striving to sow discord among brethren to see that the seed does not always take root and grow, but there is many a district in which real worth and Christian consistency are appreciated, and where brethren dwell together in unity.—Yours, &c.

St. Giles's Rectory, Dorset, 29th April. ROBERT HARKNESS.

HIS LORDSHIP'S REPLY.

24, Grosvenor Square, W., May 3rd, 1880.

MY GOOD AND DEAR PEOPLE,—So I must reply to you; for though some of the neighbouring clergy and gentry have been kind enough to affix their names to the address, the bulk of the signatures is of those who are living on my own estates.

I heartily thank you for the friendly and affectionate congratulation you have transmitted to me. I deeply feel it; for, as I have gone in and out among you, over the space of very many years, during thirty of which I have been in possession of the property, you are able to judge whether I am worthy of your esteem and gratitude.

It has been the desire of my heart, God knows, to seek your temporal and eternal welfare; and so it will be to my last hour.—Yours very truly, SHAFTESBURY.

To those who Signed the Address on my Birthday in 1880.

NIGHT SCHOOLS.

THE time for resuming Night School work has come. Christian people should be interested in securing for all the ability to read the Word of God. It is essentially the great Protestant idea to read the Book, so that to each it may become a lamp and a light. The Master Himself and His great apostle strictly enjoined it. There are thousands of youths and adults of both sexes incapable of obeying this precept. This is a blot on our civilisation, and a still greater blot on our Christianity. With those institutions having no evening school Mr. R. J. Curtis, Ragged School Union, 1, Exeter Hall, Strand, will be glad to confer. The Society aids liberally such efforts.

Obituary.

JAMES CHAPMAN,

LATE OF DOVE ROW RAGGED SCHOOL.

WE regret to record the death of our friend and fellow-worker on Wednesday, 25th August, 1880, after a week's illness, at the early age of forty-two. The little ones will miss him as their teacher in the Infant Class on Sabbath mornings. All the scholars will miss him as the superintendent of the Children's Morning Service. The Mission friends will miss the voice which spoke to them of a Saviour's dying love. The lads of the Drum and Fife Band will miss him. The members of the Band of Hope and Adult Total Abstinence Society will also miss him. But most of all the sorrowing widow and three little children will miss him. Where is father? Alas! no voice responds, but the empty echo, Where? His small weekly earnings would not permit of any provision. It has therefore been determined to raise a fund to render help to the widow and fatherless. Subscriptions will be thankfully received by Mr. J. Kirk, 1, Exeter Hall, Strand.

NOTICES OF BOOKS.

Street Arabism. Suggestions for the Cure of the Evil. Price 3d. By W. J. Connell. Reprinted from the *Southport Visitor*.

This pamphlet is thoughtfully and eloquently written. The writer's great hope lies in State interference. He says: "All the information

we possess points to the fact that the time has arrived when the cure of this social evil must be taken out of the hands of philanthropy, and placed in those of the Government."

Our disposition is to wait and see what a comprehensive scheme of education will achieve, which embraces gipsy children, boat children, and children of the rural districts, and the great social movements among adults.

The poorest classes marry and multiply without thought for the future, and as long as this condition of things is considered inevitable, philanthropists and governments together will find the mischief too big to cure.

The English School Girl; her Position and Duties. A Series of Lessons from a Teacher to her Class. Second edition. F. Norgate, 7, King Street, Covent Garden.

This book consists of a series of twenty lessons, or rather friendly talks with a class numbering about twenty girls. The lessons and the mode of presenting them are intended to maintain the individuality of the individual through an awakened and self-reliant intelligence. The subject of "The Body; or, The House I Live in," is carried through twelve lessons in a very wise and engaging manner, after which comes a consideration of the soul and its faculties, the conscience and its office. The practical considerations arising out of the English school girl's position and duties are sweetly unfolded and enforced.

A Friendly Letter addressed to Boys, especially those who have the care of Goats and Donkeys. By Miss Skinner, Sweffling Rectory, Saxmundham, Suffolk. Price ½d.

Such letters, and others on kindred topics, written in a very colloquial style, and replete with anecdotes, are most suitable for circulation among our scholars.

The Sunday School Chronicle. Sunday School Union, Old Bailey.

This is an admirable serial. Full particulars of the glorious celebration of the Centenary of Raikes may be found in the special Centenary Part, price 6d.

Nelson's Royal School Series.

Reading Books, in three series; Home Lesson Books; Arithmetics, and Lined Books for doing and entering sums; Geographies, with Maps (adapted to the needs of the youngest); Writing Exercise Books; Royal Histories and Penny Drawing Books.

Chambers's School Series.

English Readers (illustrated), new set up to Fifth Standard; Arith-

metics; Geographies; Histories and Grammars, adapted to respective standards; Freehand Drawing, Outlines on Cards, &c.

It is desirable in teaching the young, whether at home or at school, to have more than one set of Reading Books. These two sets are recommended as an admirable variety. In the formation of a home or school library parents and teachers will do well to have sets of these school standards; such books in our childhood would have made us wild with delight.

Notices of Meetings.

RAGGED SCHOOL AND GENERAL MISSION, JOHN STREET HALL, PENDLETON.

In the year 1862 a few earnest Christians of various denominations banded themselves together to promote the welfare of the working classes, old and young, by the circulation of tracts and publications of an attractive kind, and by meetings and agencies specially adapted for them. The late Mr. W. T. Blacklock, J.P., became president of the work, and till his lamented death was the firm, intelligent, and liberal supporter of the Association. For several years about 2,000 cottages were visited weekly, a selection of three pictorial tracts, &c., being left at each door by the 100 or so voluntary workers. More than one church having shown a commendable desire to have the loan tract distribution worked by them, it was so arranged, and the circulation of penny pictorial religious and temperance magazines was then more than ever promoted by the Association; also, large numbers of gift tracts. A cheap membership arrangement included the visit at the home monthly by one of the section of workers termed "The Rescue Society," who left behind a "British Workman," or other penny pictorial magazine, and up to 1867 as many as 38,915 were disposed of in this way. Mrs. Bayley, of London (authoress of "Ragged Homes," &c.), opened a Mothers' Meeting. Many Cottage, Open-Air, Temperance, and Recreative Meetings, with lectures, were held in hired rooms, 1863 to 1867, the speakers including Revs. Canon Stowell, M.A., W. N. Molesworth, M.A., J. D. Kelly, M.A., &c.

Better accommodation for the young appeared to demand a building for the purpose, and on behalf of which Mr. Blacklock was most earnest and liberal. Thus the Ragged School and Mission Hall, John Street, were projected, and which, with the fittings and furniture, cost nearly £2,500, honorary subscribers themselves, prior to opening, generously providing £1,835.

On the opening of the hall, March, 1867, a fine exhibition and bazaar were held, the Earl of Caithness, the Lord Bishop of Manchester, Mayor of Manchester, Sir E. Armitage, T. Barnes, M.P., Mr. Blacklock, and Mr. O. Heywood taking part. It was a great trial the loss of Mr. Blacklock

by death in 1870; but the esteemed vice-president, Mr. Thomas Briggs, kindly complied with the unanimous wish to be president. A great relief was the generous proposal of the widow of the former president to give a very large sum, if the ground rent could be redeemed and mortgage debt met, which shortly after was done.

Up to the present time, inside and outside the hall, a large amount of useful work has been carried on; at one period a female missionary being employed, then other agents, and as certain institutions in the neighbourhood at length provided features which the John Street Hall had for working men, more attention was then given to juvenile and mission agencies, and assistance afforded to places here and there where similar efforts in gathering in the young were attempted.

For Children's Services the following were secured:—Messrs. Spiers, Bishop, Jordan, Arrowsmith (all of London), Davis (Liverpool), and Brown, and large and most encouraging have the gatherings been. From the first, about 500 children have been connected with the Ragged School, and the week-evening work has included Band of Hope, Children's Service, Night School, Bible and other classes, Sewing Meetings for girls, and Gymnasiums for all. From a provident point of view the great value of the Monday Penny Bank must be apparent, for within the last eight years £1,533 5s. 4d. has been deposited.

From a sense of its great importance, the circulation of good attractive literature by house-to-house, &c., sale has been very vigorously prosecuted; the homes of several neighbourhoods being thus enlivened with the pictorial magazines conveyed to them, and of which, in the last six years alone, 127,165 were disposed of. Various Sunday Schools, Bands of Hope, &c., for some time have been supplied by the honorary secretary of this hall with large quantities of periodicals for outside sale at half-price, or twenty for one shilling.

The following statistics are from the report for last year:—Attendance on Sunday nights at the Ragged School, summer months, 420; other months on some occasions 500 to 610 being present. At the weekly Band of Hope and Children's Service from 80 to 100. Religious Service on Sunday afternoon and Temperance Meeting every Monday, from 50 to 200 in attendance. Deposits, Penny Bank, £136 13s. 4d.; penny magazines sold, 36,944; and tracts and slips given away, most likely, 110,000; and Scriptures sold, 279. Night Schools, Mothers' Meetings, and Open-Air Services were also held, and in the winter Weekly Suppers were given to 150 poor children. On Christmas Day over 300 had an ample dinner of roas tbeef and plum pudding served at the hall.

The operations are now worked in departments, each being responsible for its own affairs, but receiving assistance as can be afforded per the honorary secretary.

THE CHRISTIAN COMMUNITY—OPENING OF A NEW HALL, THRAWL STREET, SPITALFIELDS.

On Saturday, June 5th, the Rev. R. C. Billing, the rector of the parish, presided over the opening meeting of the above hall. The place is com-

modious, well lighted and ventilated. The building consists of upper and lower halls, with class-rooms, &c.

Mr. J. Atkinson's report states that:—

"For more than thirty years the society has visited the lodging-houses close by. Over twenty of these lodging-houses are under regular visitation; four bands of workers, numbering thirty, take the houses in order, and not unfrequently spend from seven till near ten o'clock in them. During the summer, when the houses are nearly empty, and the streets swarming, short Open-air Services are held in various parts. On the Sabbath morning a united service is held on the steps of the notorious public-house, 'The Frying Pan,' at the junction of Thrawl Street with Brick Lane. The work carried on in the adjoining old hall has embraced religious services on the Sabbath day and week nights, a free breakfast every Sabbath morning, followed by a religious service and two or three interesting All-Night Services. A Total Abstinence Society has been in active operation for some time past, and a Mothers' Meeting, Bible Class, and Penny Bank. For the children, there has been the Sabbath School, which was united with Mr. D. Munro's school, and has so increased that the whole of these premises will be filled with them. A Week-Night School for three nights each week for teaching the ordinary elements of education has been carried on, for which we have liberal help from the Ragged School Union."

COSTERS' CATTLE—GOLDEN LANE MISSION.

This gathering was presided over by the Earl of Shaftesbury, who has done so much to help on the aims of the Golden Lane Costermongers' Mission, and Ragged Schools, with which his lordship's name is honourably associated.

It was worth going miles to see the gathering of costermongers, their wives and children, met together on the occasion under notice for a tea-drinking and distribution of prizes, and the show of ponies and donkeys held under the auspieces of the Golden Lane Mission and Costermongers' Society. There were about sixty horses, ponies, and donkeys, all ranged round the spacious yard, while a good band in the centre lent the charms of music to wile away the beautiful summer hours, before the judges went their round to decide on the merits of the dumb competitors. These arbiters were Dr. Franklin and Mr. Sermon—the latter a veterinary doctor, while the whole show was under the management of Mr. Orsman, the honorary and energetic superintendent of the mission. The dominant name among the donkey tribe was certainly "Tommy," varied with a liberal number of "Kitties," and "Jennies," "Pollies" and "Nells;" while one exhibitor rejoiced in an animal bearing the rather far-fetched appellation of "Young Melbourne." "Paddy," an Irish donkey, was one of the prettiest and neatest little animals in the whole ground, worth a good deal over £10, and decorated with bright purple harness. "She don't mind what roads she goes on," said Paddy's master, with pardonable pride; "she can go on all roads, she can." Another very fascinating donkey was the oldest on the whole rank, by name "Tommy,"

figuring in the programme as being fourteen years of age, but who, I was confidently assured by another owner, was twenty if he was a day. The nature of the prizes to be given to the winners was kept a secret until the arrival of the noble president on the scene. It is interesting to see the affection with which Lord Shaftesbury, veteran philanthropist and prince of the profession, is regarded by these itinerant tradesmen. His lordship is a costermonger, and proud of the title, and when some time ago he bought his barrow and inscribed on it the letters, "K.G. and C."—Knight of the Garter and Costermonger — it was these very Golden Lane colleagues of his who presented him with the donkey to draw his modest equipage.—"One of the Crowd," *D. T.*

DEPTFORD RAGGED SCHOOL.

The Right Honourable the Earl of Shaftesbury, K.G., presided at the annual meeting of the Deptford Ragged School, which was held in St. Peter's Hall, Wickham Road, Brockley. There was a large gathering of gentlemen on the platform.

Mr. ARNOLD, the Secretary, read a report of the various institutions embraced under the title of the Deptford Ragged School. These consist of the Boys' Night School, the Girls' Night School, the Girls' Sewing Class, the Sunday Schools (morning, afternoon, and evening), the Mothers' Meetings, the Tuesday Evening Services, the Penny Bank, the Cricket and Football Clubs, Boot Club, and the Band of Hope. There was a great need for more teachers. The balance-sheet showed a deficit of £6, which, however, had been more than cleared by a donation of £10 from a lady, per Lord Shaftesbury.

The Rev. Mr. MALCOLMSON moved and Mr. JEULA seconded the adoption of the report.

Mr. MACGREGOR deplored the fact that it should be necessary to ask for teachers. The work of a Ragged School teacher was far easier than that of other Sunday Schools, for the requisite degree of understanding was more likely to be found in Ragged School children than in a certain number of humdrum children taught up to a certain point, and who went to school for the purpose of sleeping. *It was very important that this Centenary year should not be a year of lack of teachers, especially in reference to Ragged Schools.*

The Rev. Mr. GREGG said the title of Deptford Ragged School very inadequately described the efforts made under its auspices, as the report had shown. In Deptford there were three great evils to contend against —ignorance, poverty, and want of self-respect. The Ragged School made excellent provision for grappling with all these difficulties.

The Rev. Mr. WETHERELL expressed the pleasure it had given him to lend the St. Peter's Hall for such a cause as the Deptford Ragged School. Up to then they had not had a missionary meeting in it, nor had they had a political meeting either Whig or Tory, although both sides had sought it (a laugh). He was extremely glad to inaugurate a period of their unselfishness by allowing their dear friends of Deptford Ragged School to come there for their meeting. *If any out of St. Peter's congregation joined this work, and he trusted they would, he would*

gladly excuse their attendance at service, and be heartily thankful to think they were doing such useful work elsewhere.

Mr. J. HINES supported the motion.

The Earl of SHAFTESBURY said he hoped no one would be discouraged because they had not succeeded as they wished in all the various parts of their undertaking. They should remember what Deptford was, and compare it with its present condition. What would Deptford have have been if efforts similar to these had not been made. Some few years ago, when he first took up the Ragged School movement, Deptford was one of those places pointed to as impossible to work. Deptford was notorious, both in poetry and prose, as one of the most filthy and hopeless places. They had since had experience of the progress made. This progress had been due in a great measure to the Ragged Schools, which were particularly adapted to the character of the work. It was perfectly true that children found their way to heaven through the Ragged Schools. Let them think of the hundreds and thousands they had taken from the streets of London and put into a decent way of life, who would have been left in a degraded way of life but for this particular system. They had shown them the way to heaven and to refinement, too, upon earth. But he (his lordship) wanted to known why there should be a defect of teachers. There was no calling on earth more dignified, more true, more necessary, or more abundant in fruitfulness. If he had his own way, he would turn all the young women before him at that moment into teachers in Sunday Schools. Why, they had greater power over the roughs of Deptford and London than all the men put together.

STEPHEN THE YEOMAN.

At the annual meeting of Stephen the Yeoman Ragged School, Marigold Place, Lord Shaftesbury presided.

Mr. H. J. DAVIS, hon. sec., read the report, which stated that, *in spite of the school accommodation provided by the London School Board, many ragged children needed elementary instruction*, and the Committee of Stephen the Yeoman rejoiced that the latter was doing good work in this direction, the two Day Schools having over 220 poor children in daily attendance. 3,284 dinners had been given during the year to poor children; and the average attendance at the Night School amounted to 30. There were in connection with the mission a Penny Bank, a Band of Hope, a Drum and Fife Band, a Mothers' Meeting, &c. There was a lack of teachers; occasionally children eager for instruction were turned away on Sunday evenings.

The Rev. T. MALCOMSON, of Deptford, said he had heard a friend say that "Truth is like an india-rubber ball; the more it's thumped the more it jumps," and to judge from the report just read he imagined that the Ragged School movement was something like the india-rubber ball—the more it was thumped the more it jumped.

The Rev. D. MATHESON said he felt there was one important item which required serious consideration, and that was the great lack of Sunday teachers.

The Rev. C. BARCLAY moved:—"That this meeting is desirous of acknowledging with grateful thanks to Almighty God the measure of success that has attended the work of Stephen the Yeoman Ragged School during the past year."

Mr. R. J. CURTIS, of the Ragged School Union, said this institution was a most excellent one, for it fed the hungry, clothed the naked, encouraged thrift and temperance, educated the poor children, and looked after the welfare of the souls of both children and parents.

Mr. D. MATHESON, president of the mission, rejoiced that such attention was given to the Bible, for it was the only book that was suited to the requirements of the poor and ignorant, and at the same time the most cultured men in the world.

Mr. J. MENZIES urged upon the meeting the necessity for more teachers.

Lord SHAFTESBURY, who was received with cheers, said, in response to a hearty vote of thanks, that when twenty years ago that good woman, Miss Charlesworth, sent him a sum of money with the request that he should spend it in a manner most conducive to the honour of God and mankind, and when, having received that money, he spent it in the foundation of a Ragged School here in Bermondsey, he little thought he should live for twenty years, and take part in the twentieth anniversary of that very school.

SCHOOL PARTY, OAK LODGE, HIGHGATE.

For some years it has been the custom of Mr. and Mrs. Williams to invite the children belonging to the certified Industrial Homes of Albert Street, Spitalfields, and Cambridge Heath, to spend the entire day in their beautiful grounds. On the 8th July, the children, numbering over 200, were brought by rail to Highgate. To meet them a large circle of ladies and gentlemen were invited. Everything was done to make the day an enjoyable one. The children were supplied with a substantial dinner and tea, and their playful activities were ministered to by the most seductive arrangements. It was the children's day: everything that happened had a relation to them. Even the select company which, numbering over 150, assembled to lunch under a spacious marquee, had been brought together that they might learn about the sad conditions from which the children had been rescued. Among this representative assembly were Colonel Stedall, J.P., N. P. Bodkin, Esq., J.P., Miss Bodkin, Henry Spicer, Esq., Mrs. Spicer, Dr. Clothier, Dr. Forshill, Rev. Mark Wilks, Rev. D. Trinder, vicar of Highgate, Rev. Josiah Viney, Rev. W. Tyler, Rev. Edgar Smith, Rev. Frank Soden, Rev. Dr. McAll, Rev. Dr. McAuslane, Rev. F. Webster, M.A., and Messrs. Brooker, Hoon, Haward, Kirk, and Curtis, of the Ragged School Union.

After lunch Mr. Williams made a full but concise statement respecting the Homes. Rev. Mark Wilks and Rev. D. Trinder spoke a few appreciative words. But perhaps the most interesting part of the day's transactions was that over which Mr. J. H. Lloyd presided, viz., the distribution of prizes, in which Miss Bodkin, Mrs. Spicer, and Rev. Mark

Wilks took part. The prizes, consisting of money, medals, and books, were given to servants, formerly scholars, for having kept their situations for one year and upwards with good character, for good conduct in the Homes, and for such as exhibited particular traits of excellence. Here was an illustration and exemplification of one of St. Paul's golden sayings: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and any praise, think on these things."

The occasion was enlivened by an interesting episode. Miss Williams having just come of age, the teachers of King Edward Street Ragged School and the young people of the two Homes marked the occasion in a significant and affectionate way. Mr. Montague, on the part of the teachers, presented the young lady with Kitto's Biblical Encyclopædia, in four volumes, handsomely bound; and one selected girl from each Home presented some beautiful articles of needlework. Mr. H. R. Williams returned thanks on behalf of his daughter.

CHEQUER ALLEY FLOWER-SHOW, INDUSTRIAL EXHIBITION, AND DISTRIBUTION OF PRIZES.

This quiet institution, under the able superintendence of Mr. Moore, having Schools, Crèche, Winter Entertainments, Library, Men's Club, Adult Mission, Female Visitor and Sympathiser, its Cheap Dinners for Poor Children, &c., held its gala night on July 28th, when 300 persons were provided with tea by R. R. Glover, Esq. At the after meeting this gentleman presided. Mr. R. J. Moser gave 100 prizes to boys and girls who had successfully competed at the show. Sixteen Ragged School Union prizes were given by the chairman to servants for having kept their situations, and Mr. R. Whyte gave a great many prizes to the scholars of the Week-night School. The meeting was addressed by the Rev. Mark Wilks and James Duncan, Esq.

NELSON STREET RAGGED SCHOOL, CAMBERWELL.

On Saturday, August 11th, the teachers and friends, numbering about fifty, were entertained by F. B. Thomas, Esq., in the beautiful grounds attached to his residence at Wimbledon. A spacious marquee was erected, under which the teachers took dinner and tea. Mr. Thomas, his lady, and family shared with others the condescension of waiting on their guests. Lawn tennis, croquet, and cricket were engaged in as long as the weather would permit. The Rev. Dr. Manning (Tract Society) made fair weather in the tent by giving an account of his Eastern travels. Mr. J. Kirk conducted a short service of song, and the Rev. Dr. Manning and Mr. J. G. Gent proposed and seconded a cordial vote of thanks to Mr. Thomas and family, which that gentleman acknowledged. He said that as the provider of the feast he had had the greater pleasure; he hoped when they came again they would have a finer day, and come in greater numbers. On account of the wet, conveyances for ladies and others were liberally provided.